THE PACIFIC

Pacific Theo Sem
Reading Room

A religious and family paper

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THE PEACE OF GOD.

We ask for peace, O Lord!
Thy children ask Thy peace;
Not what the world calls rest,
That toil and care should cease,
That through bright sunny hours
Calm life should fleet away,
And tranquil night should fade
In smiling day;—
It is not for such peace th at we
would pray.

We ask for peace, O Lord!
Yet not to stand secure,
Girt around with iron pride,
Contented to endure:
Crushing the gentle strings
That human hearts should know,
Untouched by others' joy
Or others' woe;—
Thou, O dear Lord, wilt never
teach us so.

We ask thy peace, O Lord!
Through storm, and fear, and strife,
To light and guide us on,
Through a long, struggling life:
While no success or gain
Shall cheer the desperate fight
Or nerve, what the world calls,
Our wasted might:—
Yet pressing through the darkness
to the light.

It is Thine own, O Lord,
Who toil while others sleep;
Who sow with loving care
What other hands shall reap:
They lean on Thee entranced,
In calm and perfect rest:
Give us that peace, O Lord,
Divine and blest,
Thou keepest for those hearts
who love Thee best.

—Adelaide Procter.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, March 3, 1904

OUR VOLUNTARY SERVICE.

God made thee perfect, not immutable;
And good he made thee, but to persevere
He left it in thy power; ordained thy will
By nature free, not overruled by fate
Inextricable or strict necessity,
Our voluntary service He requires,
Not our necessitated. Such with Him
Finds no acceptance, nor can find; for how
Can hearts not free be tried whether they serve
Willing or no, who will but what they must
By destiny, and can no other choose? —Milton.

A California church had a question box service last Sunday evening. One of the questions propounded was "Will a sensible man pray for rain?" This question, falling into the hands of a very sensible preacher, received a sensible answer—one quite satisfactory to all sensible people. And it may not be amiss to remark that it was not in disagreement with the editorial position of this paper last week.

It was our intention to have this week further editorial study of the question of prayer for material blessings, but the pressure of other valuable and timely articles on our columns made necessary the postponement of this. We give however the thoughts of able minds on the subject of law, which we stated last week would be given this week, and hope to find time for the writing of the editorial next week, and space also for its publication. We have found a study of the subject of prayer once or twice a year of great help to ourselves, and are of opinion that a little more consideration of it by our readers might be of wide-spread benefit.

It is to be hoped that every pastor within reach of San Francisco will avail himself of the opportunity to hear the Rev. Dr. G. Campbell Morgan in this city and Oakland from the 11th to the 18th of this month. We are sure that none who heard him at the Pacific Coast Congress in Seattle last May, will feel that they can afford to miss the stimulus which comes from attendance upon his ministrations. Not only ministers but laymen also should arrange their affairs so as to be able to be in attendance. In Seattle a church accommodating a thousand persons was filled every evening and at nine o'clock each morning for ten days and interest increased every day. It is a rare privilege which the Pacific Coast is to have this month and we commend all within reach of our pen to make all possible use of it. Dr. Morgan is to be in Seattle first, coming from that city to San Francisco and going from here to Los Angeles.

We heard recently of a church which desires to secure as pastor some minister who is not more than thirty years old and who will probably remain with the church twenty years. Some men suitable for this work, except as to the age requirement, have been ruled out. The church, or its committee, we are informed, insists on this age, not with the thought that men beyond that would not be serviceable for a time, but with the belief that the best interests of the church demand a pastorate of about that length, and that the minister between thirty and fifty is at his best. Here we have one of the evidences that it is becoming increasingly difficult to meet the requirements of the modern pastorate. Given a church anxiously looking for a pastor and a preacher of marked success as a minister at the age of fifty, with every indication of being just at his prime, and it would seem to the unitiated that the search might well end at once. A minister ought to be at his best between fifty and sixty, and a ten years' pastorate is long enough. If ministers are not at their best between these years it is high time that steps were taken to make them this.

Next Sunday will have wide observance in this and other lands as "Bible Sunday." It is the 100th anniversary of the organization of the British and Foreign Bible Society, which during the one hundred years of its existence has issued 180,982,740 copies of the Bible. The American society has been in existence eighty-eight years and has issued 72,000,000 copies. The society in this country joins with the British society in celebrating this centennial. Co-operating as it does with the American society the California Bible Society has arranged for its observance and has asked that pastors and churches give as many services as possible on that Sunday to this important work. Since its organization in 1849 the California Bible Society has circulated not less than 750,000 copies of the Bible. It has helped to make the Christianity of California and is deserving hearty support on the part of the churches. The Rev. Dr. John Thompson of Oakland has given to the society many years of earnest effort as its superintendent. Men from different denominations constitute the board of trustees. They are men in whom there is confidence, and the affairs of the society are managed in such a manner as to merit approval. It is hoped that the society will have generous encouragement from the churches whenever asked.

Notes.

A man 80 years old has been admitted to the practice of law in Omaha. There is no dead-line in the law.

An Ohio judge expresses the opinion that whisky is responsible for eighty per cent. of the insanity. Will some body please name something that is to be deplored for which whisky is not to a considerable extent responsible.

Miss Margaret Long, daughter of the ex-Secretary of the navy, prefers slum work in New York to a society life. Her judgment is to be commended. The life of a society woman isn't much of a life. Living is giving; giving is living.

The inmates in the New York insane asylums increase at a rate of not less than 700 a year, one-half of which increase is from foreigners. It is estimated that the alien insane in the United States will soon cost the people fifty million dollars a year.

The failure of the publishing house of D. Lothrop & Co. is to be regretted. "Of making many books there is no end." And the rest may be added: "And much study is a weariness of the flesh." Accordingly the book business hasn't been as profitable of late years as it once was.

Many of the patent inside papers that are published in the East have sermons each week by "the Highway and Byway Preacher." Query, Is this the Rev. Dr. Frank DeWitt Talmage who is reported as following in the foot-steps of his father and is having his sermons syndicated and published widely?

Religious papers in Great Britain are commending heartily a recent article in one of the quarterlies by the Rev. Dr. Forsyth on "The Need of a Positive Gospel." In his article Dr. Forsyth took the position that the old teaching concerning the sinfulness of human nature is far more consonant with scripture than that which teaches its inherent excellencies and possibilities. Dr. Forsyth said: "The Christianity of most people is not positive. It is natural religion spiritualized, baptized without regeneration."

The Christian Register says concerning the recent address by President Eliot to the labor unions of Boston: "President Eliot of Harvard University, in his address to the labor unions of Boston in Faneuil Hall rendered a signal service to his country and the cause of education. It was second to nothing that he has ever accomplished for its wisdom and for the far-reaching consequences in the education of public sentiment. He told the truth to the workingmen as he saw it, in cool, philosophic phrase, distributing praise and blame impartially, pointing out the excellences of the labor unions, and showing the defects in their principles and practice. His presence with his wife and friends in Faneuil Hall with such an audience was received by the vast assembly as a token of good will. All the prejudices and misconceptions concerning him and his position, and the thoughts of men and women like himself, which have been so recklessly scattered abroad by thoughtless reporters, were in an hour swept away. Soft-handed scholars and hard-handed laborers met in that historic place, and parted on the level of a common humanity."

The Rev. Dr. Arthur J. Brown, Secretary of the Board of Foreign Missions of the Presbyterian Church, writes in the Century Magazine for March on "Economic Changes in Asia." In 1901 and 1902 Dr. Brown spent about sixteen months on a tour in Asia and as secretary of a great foreign missionary society he has made special study of the people of the orient. The Western World, he says, has gone there to stay. China, as well as the other nations, has entered on an era of commercial development; new wants have been created, and are being created constantly, and all over that oldest of continents the people are entering on just such stupendous transformations as this the newest continent has been going through for a long time. It has been and will be characterized by wide-spread unrest and now and then by acts of violence, but out of it all will come more intelligent citizenship, a higher civilization. Dr. Brown says that the native Christians, especially those who are pastors and teachers, are among those who first feel the effects of this movement toward a higher physical life and that the desire to take advantage of it should be encouraged inasmuch as "it means an environment more favorable to morals and to the stability of Christian character as well as a healthful example to the communities in which they live." He says that he is proud of the fact that it costs the average Christian more to live in Asia than it costs the average heathen.

In June the voters of Oregon are to vote on a local option bill. It is a measure which all the friends of temperance wish to see enacted. The liquor interests are determined to defeat it. They propose to assess themselves in large sums for the accomplishment of this end. The Anti-Saloon League has entered on a campaign to secure its adoption. Every minister in Oregon is asked to preach on some phase of the subject or to make marked reference thereto, at least twice a month until the day of election in June. It is asked also that the matter be made a subject of prayer at the weekly prayer-meetings at least once a month, and that this be the Christian Endeavor society theme once a month also. Pastors and churches are asked further to arrange with the League for special meetings to be addressed by speakers of ability in reference to this vital issue. The measure which is to be voted on provides for county and precinct elections to determine whether intoxicating liquor shall be sold in the county or such sub-divisions thereof. Such elections are to be ordered by the county court on petition of not less than ten per cent. of the registered voters of the county or the sub-division, and a majority vote is to determine the issue. For the enforcement of the law it is made the duty of the judges of the circuit courts of the several judicial districts to give the provisions of the law in charging the grand juries, and the duty of the grand jury to inquire diligently after any violations of its provisions. It is made also the special duty of the district attorney to file a complaint in the proper courts against all persons or houses where it may be reasonably suspected that the measure is being violated and to have the same searched. All in all this bill seems to have been carefully framed, and it is to be hoped that the people of Oregon will rally to its support and secure its adoption. The Anti-Saloon League is the off-spring of the churches and with good reason does it say to those of Oregon: "Now is the time for the church to act and score a great victory. We submit that the churches have no issue of more vital importance before them for the next three months. They can, if they will, carry the day."

NATURAL LAW: ITS INVARIABILITY AND ITS FLEXIBILITY.

Not a little is said nowadays about the invariability of the laws of nature and there is a disposition on the part of some people to argue therefrom against any such control and direction of these laws on the part of God as Christian people generally have supposed him to exercise. No one could say anything more emphatic concerning the invariability of natural law than the Rev. Dr. A. A. Hodge has said in the quotation from one of his books, which we give herewith. Nevertheless it will be seen that he finds it flexible also and such as to admit of that control on the part of God which will allow of miracles and answers to prayer. We cannot in any brief extract from the writings of Dr. Hodge on this subject give the course of his argument, but that which we do give here will, we are confident, be of value to many of our readers, for it corrects some erroneous views as to the working of second causes and natural law in their relation to God and man's intercourse with him through faith and prayer. It was these words by Dr. Hodge which we stated last week in our study of the question of praying for rain and other material blessings we would quote this week. Dr. Hodge says:

"All religion presupposes the personality of God, and springs from the personal relations subsisting between man and God. God can and does act upon men from within and below consciousness, turning the hearts of men even as rivers of waters are turned. But he also acts upon us through our conscious acts of perception and feeling, called into exercise by his external intercourse with us as a person speaking to persons. He is always face to face with us, our constant companion and guide and friend. From our creation he is constantly standing to us in the relation of our Father and of our moral Governor. And in these relations we have been sustaining intercourse with him ceaselessly all our lives. Sin consists in a man's want of sympathy with God, his moral character, purposes and mode of action in these relations. When we are born again by the Holy Ghost we are brought into sympathy with him in all these respects, and thus intercourse with him becomes consciously active on our part, more and more intimate and tender, and a source of joy to us continually. To this conscious intercourse we assign the name "prayer" in the wide sense of that word, whether it is breathed in disconnected ejaculations or said or sung in connected sequences of thought or emotion. Prayer in this wider sense includes all the exercises proper to the relation our souls, as sinful yet redeemed and reconciled, sustain to God —e. g., adoration, confession, thanksgiving and supplication for ourselves and others.

The great design of God in this relation is to effect our education and government as rational and spiritual beings. He accomplishes these ends by revealing to us his perfections, by training our intellects to follow the great lines of thought developed in his plans and revealed in his works, and by training us to action in the exercise of all our faculties as co-workers with each other and with him in the execution of his plans.

In order to accomplish both these ends at once, the education of our thoughts and the training of our faculty by active exercise, God has established a comprehensive and unchangeable system of laws, of second causes working uniformly, of fixed sequences and established methods, by which he works and by which he can train us to understand his working and to work with him. This careful adherence to the use of means, to the slow and circuitous operation of second causes and established laws, is surely not for God's sake. It cannot be necessary to him. It is ordained and rigidly adhered to only for our sake. And for us it is absolutely necessary. If means were not necessary to the attainment of ends; if God did not carefully confine his powers to the lines of established and known lines; if we lived in a world in which miracle, instead of being the infinite exception, was the rule, and God was constantly breaking forth with the exercise of supernatural power in unexpected places, and like the wild lightning eluding the most rapid thought as it dashes zigzag across the sky,—we should find all thought and intelligent action impossible. We could not understand God, because we could not trace the relation of means to ends in his action. If we could not understand him, we could not appreciate his wisdom, his righteousness or his benevolence. We could not work with him, for we could not depend upon the operation of any means, we could not hope to effect any results. The universe would be a chaos and the community of men a bedlam. In order to accomplish the necessary understanding between God and man, and in order to afford a secure basis for the exercise of human faculties in the education of man and the moulding of human character, the established fixed relations between cause and effect, uniform sequences of natural law, must be universal, continuous, perpetual and absolutely uninterrupted, without any exception except for good and well-understood reasons. If there be miracles at all, they must explain themselves as divine signs by their connection with a new direct message from the heavenly Father to his children on earth. In that case, and in that case only, the miracle brings God nearer to his children and makes his way more plain to them. In every other case a miracle is only a bewilderment and an offense, which darkens the face of God and effaces the evidence of his being and the traces of his wisdom and love.

Observe how patiently through the ages of ages God confines himself to the slow process of natural law, and never impatiently cuts across the heavens to accomplish suddenly by miracles the results for which he works. Follow the long, long cycle of geologic ages in which God, by slow natural processes, by the law of means adapted to ends, is preparing the world to be the fit habitation of man and the adjusted theater of human history. Trace with your eyes, the long, long cycle of human history preceding the advent of our Redeemer, while God is patiently governing his rebellious subjects, and by natural causes and historical methods evolving the plan of salvation and preparing the world for Christ, who never came until all things were ready and the fullness of the time was come. Look along the tedious course of the history of the Christian Church since the advent of Christ, and learn the lesson of God's methods by his use of second causes, by his slow following of the lines of natural law in the development of his kingdom, and his preparation for the second coming of our Lord. Each and all of these results God could have accomplished by miracle. But in that case his wisdom would have remained hidden in his own being, and his people would have failed utterly of education—neither knowing God or his way, nor trained to exercise all their faculties of head and heart and will as workers together with him.

There are two extreme and equally false views

as to this frame-work of second causes and natural law in its relation to the action of God and to our intercourse with him through faith and prayer. The one view, that of deists and rationalists and agnostics, makes this frame-work of second causes and natural law, which men call Nature, an iron, impenetrable barrier, which utterly separates God and man, which makes prayer an empty form and divine help and sympathy a delusion. The opposite view, just as false and pernicious, regards this frame-work of second causes and natural law as simply a stage, with natural scenery as a background, on which to exhibit startling and bewildering miracles, without system or meaning or evidential value. The true view of this frame-work of second causes and natural law is that (1) it reveals God and his perfections to man in a form he can understand and appreciate; (2) it affords a practical basis on which human faculties can be educated and men trained as intelligent co-workers with God; (3) it presents an invariable course of action that we must follow; nevertheless it is infinitely flexible, so that men everywhere are able, by the rational use of means, to accomplish their purposes. Thus, men following and using natural law, plant and sow and raise crops, navigate the air with balloons and the sea with ships, tunnel mountains, erect buildings, and girdle the earth with the electric currents of thought and purpose. (4) This great permanent framework of second causes and natural laws is, of course, incomparably more flexible in the hands of God than it can be in the hands of man. We know these laws partially and imperfectly; God knows them perfectly. We act upon these second causes externally; God acts upon them internally. We act upon them only at a few isolated points; God acts upon every point of the infinite system at the same time. Surely, therefore, while God can act through nature in a supernatural manner, he can also, like us, only infinitely more perfectly, act through nature and in accordance with natural law in accomplishing his purposes. He can answer prayer, send rain or sunshine, turn into new channels rivers of water or currents of air, just as he turns the hearts of men, without violating natural laws."

To this by Dr. Hodge we add some thoughts expressed some years ago by Alfred Williams Momerie, LL. D., of England:

"In this skeptical age, when the very foundations of our faith are being shaken, it is somewhat difficult to believe in the efficacy of prayer. The opinion is becoming general that answers to prayer must be impossible, inasmuch as they would imply violations of natural law. But this difficulty may, I think, be at once removed. Let us ask ourselves what we mean by a law of nature. What do we mean, for example, when we speak of the law of gravitation? Why, simply that all bodies or particles of matter in the universe attract one another, and so tend to come together. But mark you, though they tend to come together, this can be prevented. Suppose your child is leaning from a window at the top of the house, and that he leans a little too far, loses his balance, and falls out. Gravitation will inevitably and remorselessly drag him to the ground unless some one interferes. But if you see his danger and rush forward and catch him, he will be saved in spite of gravity. That law has not been violated; it is still acting, still tending to drag the child downwards; but you have counteracted it. You, who were born yesterday and will die to-morrow, you, with your puny strength, have got the better of a force that is perhaps as old as eternity and as infinite as the universe.

"There is another point I should like you to notice. The unchangeableness of these laws is the very quality that enables us to counteract them. If we could not depend upon the way in which any force was going to act, we should not know with what other forces it might be resisted. Take the case of lightning. We know that a lofty building has a tendency to attract electricity from a thunder-cloud. We also know that some metals are good conductors. Hence we attach metallic rods to every valuable structure, so that the electricity may be conducted thereby into the ground, instead of lingering about the edifice and destroying it. But if the laws of electricity were changeable,—if, for example, the same metal was sometimes a conductor and sometimes a non-conductor,—we should be altogether helpless. It is only when we foresee precisely the effects of natural forces that we understand what to do if we wish to counteract them. As the Duke of Argyll says in his 'Reign of Law,' 'It is the very inviolability of these laws which makes them subject to contrivance through endless cycles of design.'

"This word law, therefore, is not such a bug-bear as it looks. It does not prevent us from accomplishing our purposes and plans; and if we can frustrate the natural tendency of natural forces by the introduction of other forces, why cannot God do the same? Between law and prayer there is not the slightest incompatibility. Answers to prayer would be impossible in a lawless chaos, but they are perfectly natural, or at any rate conceivably possible, in a universe governed by unchanging laws. In so far as God's knowledge and power are greater than our own, he will be able to achieve what it is impossible for us to effect. Well, then, supposing we are in any trouble, sorrow, need, sickness, or other adversity, from which we are unable to extricate ourselves, God could perhaps deliver us from it, without any violation or violent rupture of the laws of nature, but merely in virtue of his superior knowledge of those laws, and his superior power of wielding, combining, and adapting them."

STATE CONFERENCE OF CHARITIES AND CORRECTIONS.

The third annual State Conference of Charities and Corrections commenced at the First Unitarian church on Sunday evening the 21st. President Frank J. Symmes welcomed the conference to San Francisco in a few well chosen words, then introduced Judge Ben B. Lindsay of the Juvenile Court of Denver, Colorado, who spoke on "The Child and the State." Judge Lindsay has been very successful with the Juvenile Court in the redemption of boys who live in an atmosphere of crime. His work in Denver stands as a model for every city in the country.

The punishment of these boys, said Judge Lindsay, is not the successful method of curing crime. It more frequently fixes their criminal status for the remainder of their lives. We have for some years been trying the punishment theory and our criminal institutions are being filled with the young. Instead of sending every young boy found guilty of misdemeanor to a penal institution the Juvenile Court of Denver places them on probation, requiring them to report every two weeks. More than 500 children have been placed on probation in two years and not to exceed ten per cent. of the number have so far failed as to require a sen-

tence to a reform school. Many of those who have been compelled to go to the reform school have been given the writ and sent out alone and have reported at the school all right. Through the boys already on parole others have been induced voluntarily to come to the court and make confession of crime which the police have been unable to unravel, and taken their sentence of probation and entered the ranks of the reformed. The judge has also been able to correct the environment by bringing in guilty parents and others who have contributed to the downfall of the boys.

While it is evident that Judge Lindsay is especially well qualified for a work of this kind, yet the results attained in Denver are possible in all our large cities.

"The County Hospital" was the subject for Monday morning. Papers were read by Dr. Rixford, Dr. Kerr and Dr. Ward of San Francisco, and by Dr. Clark of Alameda county hospital. It was the emphatic opinion that the City and County Hospital of San Francisco was one of the worst in the country. That it was inadequate in size, inadequate in equipment and badly managed. It was also agreed that a new hospital should be built on the present site which was far better than the almshouse site, both in point of healthfulness and convenience of access. Mr. Murdock showed by a carefully prepared table that our hospital was run on a cheap plan, the average per capita cost being the lowest of any city in the United States.

At the afternoon session Dr. F. W. Hatch, State Superintendent of Insane Hospitals, presented a paper upon "Modern Methods in the Care and Treatment of the Insane." Dr. Hatch advocated the separation of the acute from the chronic insane and thought that wards should be prepared with the best medical equipment in our general city hospitals for that purpose.

Dr. Hoisholt, assistant physician in the Stockton State Hospital for Insane, thought that the segregation suggested by Dr. Hatch should be made, but thought it would be better if the State should build a new acute hospital with equipment suggested by Dr. Hatch, located somewhere near the bay. That the State should handle and care for these acute cases.

Mr. Gates, secretary of the State Board of Charities and Corrections, regretted that to secure treatment for an insane person in one of our hospitals it was necessary to send a sheriff and haul the patient into court on quasi criminal proceedings, and in many instances aggravating the disease. Such proceedings are not necessary to isolate cases of smallpox or other dangerour diseases, why should they be with insane?

Dr. Dawson, superintendent of the Home for Feeble-Minded Children, presented the needs of that home. They now have over 1,600 acres of land and the present inmates number 535. The buildings are full and 150 applications are on the waiting list, where some have been from three to six years. The greatest need is for additional cottages both for the increase of capacity and for better classification. The home also needs a building for industries. The State cannot, with the present accommodations, care for all the State's feeble-minded. There is on the average one feeble-minded person in 750 of the population. At that ratio California has about two thousand of this class, of which the State is now caring for about one-quarter. The California Promotion Committee estimates that at the next census, six years hence, the State will have two and one-half millions of population. Iowa, with that population now has 1,100 feeble-minded under the care of the State.

Monday evening Mr. Andrew M. Davis of the Charities Endorsement Committee of the Merchants' Association, told of the purposes and aims of that committee. It hopes to co-ordinate all the charities of the city so that there will be no duplication but that all fields will be covered, then see that all are economically managed. It is hoped that in time the committee may be able to prepare a budget so that the needs of all charities may be provided for by regular contributions in one gross sum, and the charitable public be protected from impositions.

Dr. Samuel G. Smith, D.D., of St. Paul, addressed the conference upon "What the Associated Charities Stands for." Said Dr. Smith, "You can have just as many beggars as you are willing to feed. Only three classes require your care, the young, the sick and the aged. For these the Associated Charities stands for adequate relief. It also stands for reconstructive relief, that is, relief that is adequate to build up the relieved and put them in a way to self-support. Comforts are not the end of human existence. Our discomforts drive us into a higher state. The supply of physical comforts is a long way from the millenium. The slums are first of all in the soul."

The Associated Charities also stands for character building. It seeks also to prevent evils.

At the afternoon session on Tuesday Mr. Gates, secretary of the Board of Charities and Corrections, presented a paper upon "State Board of Charities," in which he gave a history of the origin of said boards, the spread of the principle until more than one-half, including all the more important states had adopted the principle. The duties of such boards are to investigate the whole charitable system of the state, inspect all institutions, state, county and city, advise with officers concerning their management, report abuses to the governor and legislature and recommend to them such additions to, and changes of, the whole system as they may think necessary, and collect and disseminate information and statistics concerning charities and corrections. Such boards have been in a large degree responsible for all modern reforms in penal and charitable work. In general state boards of charities have collected great masses of facts from many fields, classified and reduced them to a science; have ameliorated the sufferings of thousands of human beings and elevated their moral plane; have opened the well springs of philanthropy, inspired a higher ideal of civic duty, a stronger sense of moral responsibility, a deeper feeling of the universal brotherhood of man.

Dr. J. K. McLean of the State Board of Charities and Corrections, read an interesting paper upon "The County Jail," in which the average county jail was designated as a school for crime on account of the congregating of all classes in one common pen. Many jails are dark, damp, unhealthy and unsanitary in every respect and dismal to the last degree. The only remedy is a jail so built that not only the different classes of prisoners may be kept separated, but that each prisoner may be kept in his own separate cell, day as well as night.

Mr. Osgood Putnam explained the new law providing for the parole of adult offenders and Mr. Ezra Decota gave his experience as the only probation officer appointed under the law. Under this law the accidental criminal may be sentenced to a period of probation in charge of the probation officer of the county, whose duty it then is to watch over him, advise and guide

him back to stable citizenship. There have been six cases referred to Mr. Decoto of Alameda county and not one of the six has relapsed into crime.

Tuesday evening Dr. S. G. Smith addressed the conference upon "The Child as a Social Problem." In the child life environment is everything. No acquired appetite is inherited. The 50,000 children taken out of the slums of New York in 50 years by the New York Children's Aid Society and sent to homes in the middle west have averaged as well as those born in the middle west. Some of them have been judges and governors.

Society consists of institutions or social forms and the social mind. The child must be put into the proper social forms and have impressed upon him the proper social mind. The social forms are the family, the church, the state, business and education.

The state is supreme over the family and has a right to say that the child shall have certain social influences. It should see that the child has the education for which it is best fitted.

The children of the state are orphans, abandoned, vicious and defective. It is a general principle that whatever is done by private agency and done well should not be done by the state. In this State private institutions are attempting to care for the state child but are not doing it well. The state is now paying private institutions nearly a half million annually to care for about 8,000 state children, mostly in private institutions. There is a childless home in the state for every homeless child and the true method is to find that home and place the homeless child in it instead of in the institution. Minnesota, with a much larger population than California, under the latter system, has 240 orphans in a state school, costing the state about $40,000 annually.

The solution in the State of California would be to find out the condition under which children enter the orphan institutions, then establish an agency for placing the children in homes. Do not increase the number and size of the orphans home. Compel parents when possible to care for their own children. Do not make it so easy for a man or woman to escape the care of their own children.

Mr. W. S. Mellick, Secretary of the State Board of Examiners, spoke of the orphan homes and the care given the child in commendatory terms. In the administration of the orphan's fund through county boards however, many abuses had been discovered and in many counties not economically expended.

Mr. Herbert M. Lewis gave a very interesting lecture with stereopticon views on the San Francisco Criminal Boy, and showed what the Boys and Girls Aid Society is doing. These young criminals are sent to this home by the judges and the effort there is to give them such a training that they will desire to live right lives. The good influence of the school is best shown in the large numbers of boys who can be permitted to go to their homes alone on Sunday and be trusted to return of their own accord Sunday evening. This confidence establishes honor in the boy.

This conference has done much for the city and state. The interest has been large and the attendance good at every session. The questions discussed and conclusions reached are vital to the interests of society.

It is said that radium will change rain water into mineral water.

Acorns From Three Oaks.

Aloha.

President Finney's Prayer for Rain.

Although I have before written of the prevailing prayer of Oberlin's mighty evangelist, the excellent editorial in the last "Pacific" persuades me to repeat. I shall ask my friend Rev. J. W. Bradshaw, of Oberlin, now in the pulpit once occupied by President Finney, to gather the citizens who remember all the circumstances and have them sign their names to a plain unvarnished statement of the facts. In essence they will, like the varying accounts of honest evangelists, confirm the central truth. I cannot name month or date, for I kept no journal. Nor can I say if it were in 1853 or 4. Nor whether it was at a morning or afternoon service. But I know it was on a Sunday and I know I was a preparatory student, sitting in the gallery, on President Finney's right hand, so near as to see every motion and hear every word. It was a time of grievous drouth Dust, ground clay, lay thick on Oberlin's heavy roads. The fields were parched, the ground cracked. Men's hearts failed them. Crops were cut off. Streams dried up. It was currently reported that cattle had to be driven to Lake Erie, ten miles distant, for water. There was anxiety as intense as we felt here during recent drouth. I do not know if infidels chafed the preacher, nor what closet struggles, nor suggestions of the Creator prefaced the mighty struggles and intercessions of that matchless pulpit. I do know what I saw and heard. I do not recall the sermon nor the songs, but we soon found out that prayer was being offered for rain. "O Lord! Thy people suffer and call upon Thee for rain. The ground is parched. The very birds choke for thirst. The lowing cattle lift up their voices to Thee, O God! and cry for water. O Lord! send us water." The very sentence about the suffering cattle is burned into my memory. The beseeching, pitiful, pleading voice of the tremendous, because sincere, dramatist forced one to see the suffering of the "saints of the barnyard" and one fancied their cries and bleatings. When we went to church the sun was bright, the skies were brass. But the sermon had not long gone on before there was a change. Clouds came over the sky. The wind raised. The windows and shutters behind me began to rattle, and soon upon the dry shingles of the roof the rain began to patter and the window panes were wet. For a very few moments the sermon went on, but the mighty man of God had to stop. His voice faltered. A strange pallor came over his countenance. Limp and spent, he bent, and almost fell upon the pulpit as he said, "Let us thank the Lord for rain." Just these words, "Let us thank the Lord for rain." My comments are not important. But I have never more doubted that God heard and answered Finney's prayer than I have that the imperial Finney heard and answered the honest questions we asked him when we came under his instruction. The drouth was over. Rain splashed my shoes on Oberlin's imperfect wooden sidewalks as I walked home from the most intense religious service I ever attended. What theologians, scientists, infidels said at the time I do no know. I was a boy. But I heard Finney prevail in prayer for rain.

Pray again, dear brethren in Southern California, and we will bless God and bless you for the answering rain. Blossoms shall be more fragrant and fruit sweeter because your faith is mixed with them. "Let us thank the Lord for rain."

Good Combinations.

Religion is not mainly a series of "dont's." There's a deal of "do" about it. On this part of our coast we see it and from reports there always has been much of it north and south of us. Seattle and Los Angeles have not forged ahead by negatives, but by affirmations. And how stoutly have they affirmed that good things can be done by combination. Long, long ago, when Milwaukee was not utterly distanced by Chicago, I asked a bright Milwaukee man the secret of Chicago's progress. Said he, "They combine so beautifully. No matter what a business man's politics or creed may be he combines with others for the material prosperity of Chicago." California has lacked this, so papers and politicians tell us. They say Spokane or Idaho will get a great sale of land for an army review and camp ground because Californians fight the purchase of a recommended site from an honest democrat. Bah! But I started to write of signs of betterment. Four hundred citizens "got together" at San Jose the other night for a "Greater San Jose." May it be better so. More than two hundred "got together," federated, Brother Nash would say, in beautiful Los Gatos. They will make a more beautiful "Gem City." More families like Brother Geo. W. Scott's will want to build on her beautiful hills. Good women gladdened the Los Gatos banquet. There were "ardent spirits" but there were no bottles, no whisky, no cigars. The crowded room was sweet-aired. It was in part the celebration of the first through train of the new Interurban R. R. One car was named "Mayflower." My pencil wants to run off on that word. But wait. You will hear more of "Voyages of the Mayflower."

Fifth Saratoga Blossom Festival.

It is voted but not yet programmed. The buds are swelling. Mrs. W. H. Scudder is interested and is going to keep posted about it. Ask her at South Berkeley. Help us keep the pic-nic simple, Christian, clean. A rural festival of thanksgiving, not a booming carnival.

CHRISTIANITY AMONG THE RED INDIANS OF AMERICA.

By Egerton R. Young.

Missionary work among the Indians of America has had the same phases of success and discouragement which have, at times, characterized the operations in nearly all the other great mission fields. It has had its days of marvelous triumphs, when, as far back as in the times of Brainard, as well as often in morerecent years, there have been scenes of spiritual outpouring like unto other Pentecosts. On the other hand, there have been years when wars have arisen, or the white man's greed has been paramount, and whole flourishing missions, with hundreds of converts, have been as completely swept out of existence as were the churches of the Apocalypse.

Peculiar discouragements must at times be associated with missonary work among a decreasing people, a dying race. Such also is the nature of the genuine Indian, so unobtrusive and retiring, that to the casual or careless observer, the actual results of missionary work are not always easily seen. Those who would look for the converts among real Indians, and examine the genuine and abiding work that has been accomplished, must not look for them in the lazy loafers, mostly half-breeds, sitting around railroad stations, but they must go to the flourishing missions, where they will be pleased with the sight of a sober, honest, law-abiding people.

As is the case everywhere, there are some Indian converts who do not develop as high a Christian character as could be desired, but take them all in all, and considering their most discouraging environment, the work among them has been as fruitful and encouraging as that in almost any other mission field.

The great majority of the Indians are now clothed in the garb of the white man. The picturesque red man in his paints and feathers, and arrayed in fringed deer skin, is now very hard to find. Only a few still linger on the outskirts, and some still treasure up their old finery, which they bring out on special occasions. But long before the modern idea of missions had found a place in any of the Evangelical churches, genuine missionary work was being carried on with a good degree of success among the Indians of North America. From the time of their arrival in the New World, the Pilgrim Fathers compassionated the sad, degraded condition of the Indians, and speedily began to devise means whereby they might send them the gospel. Even Cromwell, amidst his engrossing cares, found time in which to write an earnest letter, in which he urged that the spiritual interests of the Indians should be well looked after by all who could in any way be a blessing to them. To emphasize his words he gave a large subscription for the work of Indian evangelization. This donation is the first authentic subscription for modern foreign missions.

The spirit of Christianity is the spirit of missions. The constraining love of Christ will ever prompt the happy recipient of this love to strive to communicate it to others. So it was with these early pilgrims to New England, of whom it was said: "God sifted three kingdoms that he might send over choice grain into this wilderness."

Such devout spirits soon began to make earnest efforts to win the New World for Christ, and some of the grandest workers that ever toiled in any mission field were raised up. We need here but mention two of them. First the devoted, plodding, persevering John Eliot, who from manhood's prime until he was eighty-six years old, devoted all of his best efforts to the salvation of the Indians. His great work was the translation of the Bible for these people. The first edition was printed in 1633.

The other New England Missionary, whose name will never die, was the saintly David Brainard. He died of consumption when a young man, and yet the story of his life and triumphs is one of the most thrilling and stimulating of Missionary records.

In the year 1735 the devoted Moravians began missionary work among the Indians. As was the case with the Puritans in New England, so it was with the Moravians in Georgia; great successes attended their efforts.

The Society of Friends have from the beginning of their residence in America been the good friends of the Indians. The tradition of William Penn still lingers among some of them, and "great broad-rim," as they called him, was for generations their ideal white man.

In the glorious awakening of the churches in these later years, the Indians are not being forgotten. All the great churches have established Missions among them, and smaller organizations and noble individual efforts are at work, and not in vain, for the uplifting of this interesting people. And a very interesting people they are A halo of romance has ever hovered about

them, and although, owing to the progress of civilization and religion, the plumed and painted Indian of Cooper and Catlin is almost a creature of the past, yet they will always be a source of interest and subject of study.

Many have been the conjectures as to their origin and as to when their forefathers reached America. My own opinion is that their progenitors reached America during those days of successful colonisation and commercial activity that existed in the days of Hiram, King of Tyre, and of Solomon, King of Israel. While many of their traditions show no resemblance to a Biblical origin, there are many that do, and the one of a universal deluge is perhaps the most universal among the tribes. However, as might be expected, the story varies from the erratic and comical doings of Nanaboozoo, of the Ojibways, to that of the tribe, one of whose members thought the missionary when translating the Bible record, was reading it from their own tradition.

Their tradition of the origin of the human races is certainly original. They say that when the Great Spirit wanted to make men on the earth, which he had newly created, he went off to a great clay pit, and taking from it a big piece of white clay, he nicely moulded it into the form of a man. This he put into an oven to bake. When he thought it was well done, he took it out, but to his disgust he found that it was burnt black. This man he threw to a hot country, where he became the father of the black people.

Then the Great Spirit tried again. Taking another piece of clay he formed another man and put him in the oven to bake. As he had kept the first man in too long, he did not keep the second one in long enough, and so when he took him out he was still very white.

Seeing this the Great Spirit was still very much annoyed, and he said, "You will never do either. You will get dirty too easily."

So he threw him across the sea to the land from which the white man comes. Then the Great Spirit tried again. He took another piece of clay, and forming it very nicely, he put him in an oven to bake. Watching this one very carefully, and gaining experience by the other two failures, he cooked this third one of a nice red color. "Ha!" said he, "You are just right, you stay here in America." This red man was the first Indian.

Their religion varies with different tribes, but there was an almost universal belief in a good and a bad Spirit. Some of them paid all worship to the Good Spirit and gave but little attention to the Evil one. The greater number of the tribes, however, were ever living in a state of dread and fear of the evil one. So to propitiate and turn aside his tricks and threatened calamities, they continually resorted to various expedients. Many of them also lived in terror of what they called Windergoos. These they said were bad creatures, half human, half demon, that haunted the dark forests and were always on the lookout for unwary ones whom they could seize and devour. As a natural result there was but little joy in their life. It was an ever foreboding dread. They were the slaves of imaginary fears. "They dwelt in the land of the shadow of death."

The result has been that one of the greatest causes of rejoicing among them has been the breaking away from these fears. Christianity has introduced them to a new life. It has enabled them to burst the fetters that so long bound them down in superstitious night. Our Indian converts are a very grateful people. "Nah-nas-koo-moo-we-nah," thanksgiving, is one of the most frequently uttered words in their worship.

During all my years of residence among Indians I have not heard a harsh or unfriendly criticism of missionaries or teachers from any of the converts, but on the contrary, in their way, they are not slow in expressing their gratitude to those who have brought to them the glad message of a Saviour's love. This gratitude is not a mere sentiment easily expressed in words only. I well remember one summer, when making a long canoe journey of some hundreds of miles in the northern wilderness, that for several meals my two canoemen hardly ate any food. On my endeavoring to find out the reason, they at first refused to tell me. However, when they saw I was getting uneasy about them and fearing that they were sick, one of them confessed that the food was running short, and that they had put themselves on short rations that there might still be enough for their beloved missionary.

The Indians make good converts. They stand firm and true in as great a proportion as the converts in any other heathen land. Their respect and love for the Sabbath has won admiration even from others than those who keep holy that sacred day.

"I will give you two dollars," said a traveller, a white man, to a Christian Indian, "if you will take me today to such a place."

"I cannot do it," said the Indian, "your business does not press you. Stay and rest and worship with us on this day, the Great Spirit's day, then tomorrow I will take you to your destination for nothing."

Said a dilatory Commissioner to Pakan, one of the grandest Christian Cree chiefs: "I will continue my hunting today, then tomorrow I will distribute the government supplies to your people."

"Tomorrow is the Sabbath, and hungry as my people are, we will not take your rations on that sacred day."

Noble was this answer, and such was the impression it made on the ungodly official, to whom it was so firmly addressed, that he was constrained to make such prompt arrangements, that the supplies were distributed among the Indians that very Saturday evening.

Christianity makes them honest. The Golden Rule has entered their hearts and lives. Only last year I obtained the following incident from one of our missionaries, himself a pure Indian and one of the converts from a once degrading paganism.

Said he, "A rich lumberman at such a place employs a great many men in getting out logs for his saw-mills. These men require large supplies of food. The roads are very rough over which these supplies are taken. One day a load shook loose and some of the supplies were missing when the wagon reached the lumbermen's camp. It was decided that it would be of no use to go back and search for the missing things as hunting Indians were known to be around, and it was supposed their sharp eyes would soon detect these things on the forest road. Their surmise was correct, but the white man's idea that these Indians would appropriate the things for themselves was not the correct one; for a couple of days after, the Indians came into camp with all that had been lost."

This is the uniform testimony of all in reference to the honesty of the Christian Indians. The confidence that my good wife and myself had in our Cree

Indians was so great, that we never thought of bolting or barring a door or window, or ever putting anything under lock and key.

Such has been the progress and success of the gospel among these American Indians that many of the old deeds of cruelty for which they were so noted are now practically things of the past. No scalping parties now steal forth to strike with tomahawk or war club the sleeping, unsuspecting foe. No war-whoops signal the return of fierce warriors carrying aloft the still dripping bloody scalps torn from the heads of the slain whites or Indians.

Christianity has wrought a wondrous change. The terrible war-whoops have been changed into the songs of Zion, and fierce and savage warriors, who once gloried only in the excitements of war or horse-stealing, are now found in large numbers as honored members of the Church of Christ, and useful and respected citizens in the land.

Happy homes have been established. Woman is now honored by the men as she never has been when paganism held these Indians in its blighting grip. Then the proud, tyrannical men looked down upon all women-kind with haughty contempt. They treated them as their inferiors and left them all the hard and slavish work.

This was paganism. But darker still were those days, for in many places, when the poor women grew too old to stand the drudgery of such slavish toil, they were cruelly put to death. It was a sin to grow old in these pagan lands in the eyes of those merciless tyrants.

"Moo-koo-woo-soo," I once asked of a Saulteaux chief, "what is that?"

"Oh," he replied, with a laugh that was much like a sneer, "that is where I strangled to death with a rope my mother and then burnt to ashes her body so that her ghost would not be able to come back and haunt me."

"Why did you thus kill her?"

"Oh, she had grown so old she could not catch fish or snare rabbits and I was not going to be bothered with keeping her."

That was paganism, cold, cruel, heartless and destitute of all natural affection. Yet even here, among these once cruel Saulteaux, the gospel has won some of its most glorious triumphs. We have only to look ahead a few years from the time when Moo-koo-woo-soo coolly told of killing his own mother. A large wooden church now stands not far from the place where the dark tragedy was enacted. It was Sunday morning. The devoted missionary has asked us to take seats beside him upon the platform which serves as a pulpit.

He wishes we should see the gathering of the Indians in their house of prayer. How reverently they come in! All talking ceased long before they reached the door of the house of God. See they come in families. The mothers are not ashamed to bring their little ones along with them. Even the wee babies in the moss-bags, carried on their mother's backs are here in numbers. See how cleverly the mothers swing the babies from their backs, and look, they are hanging them up on pins on the walls of the church! You need not get nervous about them. They are the quietest babies in the world, and even if the service should be, as it probably will be, at least two hours long, not one of those babies will cry or make the least disturbance.

Still the people are coming in. You are interested in observing that the most popular seats are those on the clean, hard floor. They sit thus on the floor in preference to using the benches because but few of these people have yet begun to use chairs or benches in their wigwam homes. The result is that when they come to church they prefer to sit in the way in which they can best enjoy the service. Thus, the whole of the large vacant space around the front of the platform, as well as the broad aisle, is now filled with devout worshippers. But now, just as the service is about to commence ,there is an unusual stir at the door. Indeed both doors are now, for the first time today, being thrown open. What is the reason for this? You have not long to wait or conjecture, for there is a sight grand enough to make angels rejoice, a sight that consecrates the homely, unpretentious, log church, and makes it a place of interest to heaven as well as earth. Two proud, happy, Christian Indians have made a chair of their united hands, and on it they are carrying their old invalid mother to her place in the house of God. They have thus carried her more than a mile.

As they entered through the double doors with their precious load, see, another son of this aged mother is just in front. Quietly he says to the crowd in the wide aisle, "Make way for mother!"

Quickly and quietly is this done, and the people crowd up to the right and left, that there may be room in the center, along which these stalwart sons may bear their precious load. When the front bench is reached we see that the third brother has carefully placed on it a folded blanket as a cushion, and here the mother is most tenderly seated by her careful sons. Then we observe that as the bench has no back, one of her sons seats himself beside her, and putting his strong arm around her lovingly and tenderly supports her. As we watch her thus cuddle up to him, and witness, not only his solicitude for her comfort, but his honest joy in thus being able to contribute to her happiness, in spite of all we can do, there comes a mist into our eyes and a lump into our throats.

Memory carries us back to Moo-kee-woo-soo and his treatment of his mother, and now we are permitted to witness this marvelous contrast.

There is but one answer possible. It is the direct result of the hearty acceptance of "the glorious gospel of the Son of God." And thus it will be everywhere when that gospel is accepted with believing faith.

Christian missions have had to endure much obloquy sometimes even from professed Christian people, but so long as the missionary can point to an incident of this kind, happening simply and naturally in the daily life of a people once cruel, blood-thirsty and savage, it surely is a sufficient answer to those who, whether blinded by prejudice or misled by those who have no sympathy with the evangelistic spirit of true Christianity, are in doubt as to the efficacay of missions among the heathen.

So in spite of all rebuffs and obstructions, with our motto, "The World for Christ," we may with full confidence labor on until:

> "One song employs all nations, and all cry,
> 'Worthy the Lamb! for he was slain for us.'
> The dwellers in the vales and on the rocks
> Shout to each other, and the mountain tops
> From distant mountains catch the flying joy,
> Till, nation after nation taught the strain,
> Earth rolls the glad Hosanna round."

The Sunday-School.

BY REV. W. H. SCUDDER.

Death of John the Baptist, Matt. xiv:1-12.

Lesson II. Mar. 13, 1904.

The first two verses are the occasion of the narrative contained in the other ten, and may be placed last in our study. This gives us three main topics to discuss:

1. The Baptist's fidelity.

From the first appearance of this man, this trait is conspicuous. As a summoner of Israel to repentance, as an instructor of those seeking the light, as a forerunner of the Messiah, as a renunciator of self, he was faithful. Fidelity is a great character maker. It wrought out obedience, determination, and great humility in John. Here we can follow its operations.

(a) It begets courage (v. 4). There was a peculiar grossness in Herod's taking his brother Philip's wife. He had to illegally put away his lawful wife, the daughter of Aretas, king of Arabia Petrea, besides taking one who was at once niece and sister-in-law, thus violating two laws (Ex. xx:14; Lev. xviii:12-14). The Baptist not only rebuked the king for this, but for all the evils which Herod had done" (Lk iii:19), which was nothing less than taking his life in his hand. It takes "stern stuff" to be absolutely faithful to the right, and courage greater than facing an enemy.

(b) It aroused opposition.

Fidelity to truth and righteousness generally does in some quarter. In this case it was in both Herod and Herodias. This ambitious woman fascinated Herod, and seems to have been the aggressor in this unlawful act. Evil always opposes good. Those who are conscious of evil resent rebuke for the wrongs they have committed. Herodias had a deep-seated grudge against John, just as Jezebel had against Elijah. She kept the flame burning in Herod's breast also, so that at times he "would have put him to death."

(c) It "perplexed" Herod (Mark vi:20).

He sent repeatedly for the Baptist, and heard him, gladly. As Felix sent for Paul, who made him tremble as he argued of "self-control, judgment and righteousness," so Herod seemed fascinated with the words of the man "knowing that he was a just man and an holy." It is not an unusual thing for men whose lives are wicked to have a positive delight in hearing moral truth forcibly enunciated. It acts upon their spirits much as David's playing did upon Saul's mind. And John's fidelity to the truth, as he had learned it in his wilderness life, was the very magnet which attracted Herod's spirit.

(d) It produced a testimony (Matt. xi:7-15).

Running all through these words of Jesus observe the constant reference to John's fidelity, and this it was that made possible the utterance of v. 11. Couple this with the Lord's recommendation to the men with the increased talents (Matt. xv:21) and fidelity proves a great factor in our careers.

II. The Queen's Revenge.

Herodias, from the first, seemed determined to shed the Baptist's blood. We conclude this from the action of Herod (Mk. vi:20), where the word in the A. V. translated "observed" should be as in the R. V "kept him safe," i. e., from the hatred of Herodias. Several points are noteworthy.

1. Checks on the actions of lawless men (v. 5).

Herod had imprisoned the Baptist, according to Josephus, because he feared lest the people might break out in a rebellion urged on by John, particularly if he adduced the king's illegal conduct as a reason. But after imprisoning him the same fear prevented his murdering the Baptist (v. 5). However lawless men may be inwardly, very few care to run counter to public opinion.

2. The unscrupulousness of godless ambition.

Herod marries Herodias, ambitious to have so attractive a wife. Herodias weds Herod, ambitious to be a queen, if only over a small portion of Palestine. Herodias, desiring to enjoy her "rights" (?) unmolested, seeks the life of one who openly rebukes her evil ways. Compare Jezebel.

3. The opportunity for revenge.

There came a "convenient season" for the queen's purpose. What she could not accomplish through private influence she attempts under public circumstances. Herod's birthday, when the civil authorities, the most influential military commanders, and those socially connected, would be honoring Herod with their presence and congratulations, is just the opportunity the queen was looking for. Chances for accomplishing evil come as frequently as those for doing good and the unscrupulousness of those watching for them enables great advantage to be taken of them.

3 The means for revenge.

First was the pleasing dance by her own daughter Salome. This was the concluding exhibition of the evening's entertainment, and of a nature to incite the baser feelings of the assembly composed as it was entirely of men. One cannot but feel ashamed for the daughter who could give such an exhibition, but words cannot be found to express our horror at a mother putting her daughter forward to such a purpose. Second was liquor, that foe of mankind, which makes men do what, under their right senses they would never stop to do. Herodias counted on the effect of the wine drunk during the evening and, like many another, got in her deadly work when the persons to be used as tools were not responsible for half they said or did.

4. The wicked revenge.

Evidently Salome was ignorant up to the time of her retiring to seek her mother's assistance in complying with Herod's offer, of the awful intent that lay behind all of this act of the evening's drama. Yet we are struck with the ready assent she gives to the mother's proposition, which speaks volumes, linked as it is with that voluptuous dance, for the moral degradation of the damsel. The request made is almost too revolting to dwell upon. The contrast is very sharp just at this point between the husband and the wife. However mixed his feelings may have been, sometimes desiring John's death, at others sending for him to listen to his moral talks, Herod had no fixed purpose to take revenge. Herodias, on the other hand, shows herself possessed of the murderous spirit from the beginning, and the cool brutality exhibited in this final request manifests a kinship to the evil one who "was a murderer from the beginning." There is neither wine nor special provocation to mitigate the awfulness of the crime; it was nothing less than a deliberately planned murder carried out with fiendish glee.

III. The King's Remorse.

He might well be filled with it, for

1. He violated his conscience in acceding to the request. Up to this time he had quieted that monitor because whatever had befallen the Baptist, Herod had by his personal interference "kept him safe." But

now he had given command for a deed which overrode his conscience, and he must have felt that it was the unpardonable sin. Conscience cannot be ruthlessly thrust aside in this manner. Like "truth crushed to earth," it rises again and its rising is to judgment.

2. He murdered a righteous man.

What a testimony this remorse was to the character of the Baptist. There is no greater witness to righteousness than that given by an evil man. Deep in the heart is a just estimate of a godly character, and no one forms and admires it quicker than one who is himself immoral. John, of all men Herod was acquainted with, could be absolutely relied upon for uprightness and fidelity to God. Such a man is a tower of strength even to a Herod.

3. He felt there must be retribution.

When he heard of Christ's works, he involuntarily associated them with righteousness of character, and as the Baptist was the most fitting representative of such a character, Herod declared him resurrected. The expression, "Therefore do these powers work in him," refers to the powers which Herod conceived were a part of the unseen world. These found appropriate means of manifesting themselves in one who had come back to life. The guilty conscience of the king may have felt that the works were only a preparation for vengeance upon himself and his wife. However this may be, it shows that he feared those "powers" which, if they did not harm him now, would determine his fate hereafter. So strong is the assurance of conscience that justice must somewhere and some time be meted out, and the righteous God avenge the wrongs done to the innocent and the helpless.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

March 13th.

Topic: "Appetites That Unmake Men" (Dan. v: 1-5, 25-28).

There are appetities that are good and appetites that are bad. There are good appetites that become bad by over indulgence. Either bad appetites or good ones, overloaded, unmake men. We need to be on guard against both.

Of all our springs of action appetite is, perhaps, the most primary and fundamental. Nor are the cravings of hunger, thirst, air, sleep and all other implanted for the well-being of the body and the race to be lightly esteemed. If we starve the body, the soul has no material home. If we deprive it of air and sleep it languishes and wears out.

Yet in a normal being these cravings are periodic and limited by their own nature. In a healthy and self-controlled person they are satisfied when they have been indulged long enough to be for the good of the body.

The trouble with us all is that we are not now in a normal state. If the Bible and theologians are right all the children of Adam are abnormally affected by sin. All our springs of action are in a state of derangement and among them our appetites as well.

St. Paul has described the condition precisely in his letter to the Romans: "We know that the law is spiritual: but I am carnal, sold under sin. * * * Not what I would, that do I practice: but what I hate that I do. I consent unto the law that it is good, so now it is no more I that do it, but sin that dwelleth in me—for the good I would I do not, but the evil which I would not that I practice. I delight in the law of God after the inward man, but I see a different law in my members warring against the law of my mind and bringing me into captivity."

It is this different law in the members which produces the appetite—the old-fashioned, much-despised law of sin. Sin develops the appetites that unmake men. We may call it heredity in given cases if we choose, but that only pushes the source back to the sin of other generations; we may say environment, but it is the stimulus of a sinful environment after all. If there were no sin, there would be no evil appetites nor any good ones pushed too far.

There is a sense in which the appetites that unmake men are all good ones overworked, and that sin is the overloading principle. Take the appetite for food. This is natural; hunger must be appeased, but a person may love eating overmuch and so become a glutton, a gormand or a pig. Esau cared so much for his mess of pottage that he sold his birthright for it. There was no harm in a moderate craving for lentiles. Porridge hurts no man in a reasonable use of it. He loved it too much. A man may injure his body by miseriy abstinence from food, or by over-absorption in study and neglect of regular meals. The waiter in Hood's poem of the "Comet" was right, "Supping on a star would be starvation," but there is more danger the other way. Over indulgence in eating beastializes men always and ever.

Belshazzar was found wanting because he was both a glutton and a wine-bibber. He made a great feast on a certain day and drank wine before the thouand of his guests. He drank too much and it unmade him. While he was eating and drinking he saw a hand writing on the wall, "Mene,Mene, Tekel, Uphar sin." While he was thus rioting he came to his doom.

Cyrus, the Persian, heard of the feast and deemed it the time to strike. While the wine went round and the feast was in its height, he opened the sluice gates unto the great canals and drained off the river into whose channel he poured in with his army and cap tured the great city and we read "in that night Belshazzar the Chaldean King was slain." It was a sad unmaking and destructive appetite did it.

Daniel on the other hand, mastered his appetites and became one of the three presidents of the new Monarchy.

In a passage of his "Paradise Lost," Milton makes one of his characters say, "Govern well thy appetite, lest sin surprise thee, and her black attendant death." Thousands of promising men and women have discovered the truth of this too late. All prodigals are slaves of the merciless tyrant appetite. Most of those who perish by the death sentence and many suicides are in the same toils.

Destructive appetites are like the serpents in the Laoccoon, they crush out the life of those who are their victims.

The appetites that unmake men are like the poisonous growths on certain trees, they vitiate the sap and destroy the trees. Like the wine they indulge in, they bite like a serpent and sting like an adder.

There are two ways to conquer such appetites, one is to grapple with them single handed and alone and fight them down. St. Paul said he kept his body under, lest while he was preaching to others, he himself might become a castaway. We are told to abhor that which is evil, cleave to that which is good. We are bidden to

walk in the spirit and we shall not fulfill the lusts of the flesh.

But, who is not conscious of the almost hopelessness of such a method. The struggle is too great. The slave to appetite finds himself in the power of the prince of the air. He would, but cannot overcome his cravings all alone.

The other way is to enlist divine help. The writer well remembers John B. Gough's powerful description of his battle with appetite at a crisis hour. He had taken his decanter three times from its high shelf, at the end of a moral battle each time. Three times he tried by an exercise of will to keep the fiery liquid from his lips. Three times he thought he had conquered but was defeated, and then in an agony of spirit, knowing that he was in the clutches of a demon, he fell upon his knees before the fourth temptation and cried out in the extremity of his soul "O God help me! O God help me!" and he said even as he spoke the words he seemed tobe re-enforced. In his weakness he was suddenly girded with a mighty strength, and raising from his knees, he slammed the fatal door and left the room a conqueror.

This is the Christian way of overcoming temptation. Paul himself says he could do all things through Christ which strengthened him. "My grace is sufficient for you," saith the Lord, "and my strength is made perfect in weakness." Destructive appetities are in us all. They endanger our souls, but they may be overcome through grace.

CHURCH NEWS.

San Francisco, Olivet.—On Sunday, Feb. 28th, which was Decision Day in the Sunday-school, seventy-five pupils gave their names and pledges to begin the Christian life.

Redlands.—The Congregational church of Redlands has called Mr. Albert W. Palmer of Yale Divinity School as assistant pastor. Mr. Palmer supplied this church four months the past summer, during the pastor's absence in Europe. On graduating from the Divinity School in June Mr. Palmer will spend three months in Europe, and take up his work in Redlands in November.

CONCERNING BETHANY CHURCH.

San Francisco, February 29, 1904.

Editor "Pacific:" In behalf of Bethany church, whose members were aggrieved at reading the item in last week's issue of "The Pacific" regarding Rev. Dr. Pond's resignation, or the enlargement of that item which appeared in the daily papers, I desire to state that while Dr. Pond did resign his pastorate, the church by unanimous vote declined to accept it and asked its withdrawal; whereupon Dr. Pond withdrew his resignation.

The only foundation for any such statement as appeared in "The Pacific" is that Dr. Pond suggested in the letter in which he withdrew his resignation that "in the nature of things the relationship could no continue indefinitely and therefore it would be wise for the church to instruct its board of deacons to be on the alert for the right man as pastor, one in whom the church could be united. To this suggestion, however, the church has not as yet responded. It seems to desire no other pastor for the present.

Wm. Johnstone, Clerk of Bethany Church.

THE CHURCH AT SAN BERNARDINO.

The First Congregational church of San Bernardino has just rounded out a year of very successful work.

During recent years much depletion has occurred by deaths and removals, although during the pastorate of Rev. Dr. John F. Davies the indebtedness on the parsonage, and other obligations, were canceled.

The vacancy caused by his departure was ended by the coming of the Rev. E. K. Holden, whose pastorate began February 1, 1903. During a fifteen years' connection with the Olivet church of Bridgeport, Conn., this organization from a very small beginning was developed during this extended pastorate of Mr. Holden into a large and prosperous church with a property worth over $50,000. The experiences of these years were amply sufficient to qualify for any pastorate on the Pacific coast that might open up. The post-graduate studies at Yale which Mr. Holden pursued in recent years, together with the demands of the large pastorate, to some extent impaired his health, which is being built up in our matchless climate.

The materialities of the San Bernardino church, together with its social and spiritual interests, have been much advanced during the past year. The house of worship has been thoroughly renovated and the audience room papered and otherwise decorated. Sixty yards of carpet have been laid in the primary department giving a much more homelike effect for the teachers and the lively company of little folks.

This which proves so attractive for the beginners will be duplicated in the auditorium for the older ones. The experience of the husband who presented his wife with a new pair of andirons and was thereby led to add one article after another until the entire house was refurnished seems to be repeated in this instance.

Not only has the interior of the church been decorated and is to be to a large extent refurnished, but the grounds of church and parsonage have been filled and graded and more than 200 feet of cement walk has been laid and paid for.

The work proper shares in a similar prosperity. A Woman's Union has been organized and now enrolls forty members, who are enthusiastic along the lines of church and benevolent work which are, from time to time, taken up. The Sunday-school and Christian Endeavor Society have doubled in numbers and will continue to increase. There have been twenty additions to the church membership, and with an increasing population for the city our church will share the general prosperity. The General Association is booked to assemble with this church next fall. A large attendance is anticipated and both the entertained and the hosts will rejoice together. J. L. M.

A TRIPARTITE ARRANGEMENT.

Superintendent Maile convened a meeting of delegates from the churches of La Mesa, Spring Valley and Lemon Grove, on February 24th, meeting with the latter church. The Rev. George N. Musgrove had very acceptably supplied these pulpits and after full discussion he was unanimously called to the triple pastorate, each church to ratify the arrangement on February 29th. The call is made for an indefinite period, either party to give sixty days' notice of a desire for change. A month of vacation is given and the arrangement holds during the pleasure of the minister and any two of the churches. The parsonage at

Lemon Grove is being repaired and papered and will afford a very comfortable home for the minister's family. The outlook for this united field is very encouraging.

THE CHURCH EXTENSION MEETING.

The annual meeting of The Church Extension Society of San Francisco and Marin counties was held at our Third Church, San Francisco, on the evening of Thursday, Feb. 25th. A goodly company assembled in one of the Sunday-school rooms before the hour announced, and the cheery, hearty greetings gave the key note of good fellowship that pervaded the evening. When the call was given, the chairs at the large tables, admirably arranged and bountifully spread, were all occupied, as about 120 sat down to enjoy "a Third Church Supper." Ample time was given for the pleasant social feature of the gathering.

The business part of the evening was introduced by President H. H. Wikoff, who referred to this as the first gathering since the separation of the churches of Alameda county. After heartily uniting in a familiar song, and being led in prayer, the minutes of the last meeting were read by the secretary, Mr. Morris Marcus, and reports of the work done during the last year were made. This work had been largely that of "getting square with the universe," and so of preparation for future aggressive action. Two of our churches were crippled with debts. The Society had transferred these debts from these churches to its own shoulders, its officers becoming personally responsible to the banks for the money borrowed—but those churches were freed! To raise these well nigh two thousand dollars and relieve its officers had been the work of the year. It had been almost done—only $162.00 remained. But several of our churches were yet to be heard from and it was hoped that with what would be raised at this meeting this great work would be soon accomplished.

The address of the evening was given by the Rev. I. C. Meserve, D. D., of our Plymouth church. It was admirable and admirably given. Rev. Wm. Rader and Rev. George C. Adams, D. D., also spoke. The meeting as a whole was a call to loyalty and fellowship to and with one's own church, and in the work of Christ by and through our own denomination, right here in these two counties.

There is a great future before the Society if only all our churches and all the members of these churches are loyal to the cause they represent and in full fellowship with them.

Take it all in all the occasion was one of good cheer as well as very enjoyable. S. R.

A NOTABLE EVENT.

The Congregational Union of Los Angeles observed Washington's birthday on the evening of February 22d in the G. A. R. hall of Pasadena. The ladies of the First church provided a very attractive dinner, which was enjoyed by over 200 people. "Words of Greeting" were spoken by the pastor, Rev. Dr. Meredith, and a "Response" was given by Rev. Wm. Horace Day. The Rev. Warren F. Day, D.D., spoke appreciately of features of this occasion and of issues which at the present time engage the attention of our churches. The guest of the evening was the Rev. Wm. Bell, D.D., the General Missionary Secretary of the United Brethren Church of America. His topic was "Some Movements of Today." Dr. Bell represents his church in the negotiations which have proceeded between Congregationalists and the United Brethren Church on the subject of the denominational affiliation. He is a worthy representative of so large a body of earnest Christians. Dr. Bell has oversight of the Home and Foreign enterprises of his church; he is a versatile executive, an able thinker and eloquent speaker. Whether or not organic union shall take place between these denominations the discussion of such a possibility has increased our mutual knowledge and stimulated an admirable spirit of fellowship.

Notes and Personals.

Rev. C. W. Hoag of Plymouth Avenue church, Oakland, is to read the paper at the next meeting of the ministers of San Francisco and vicinity.

The Rev. H. E. Banham has returned from Waimea in the Hawaiian Islands, and will take a pastorate again on the coast. Mr. Banham ranked as one of our best workers during his ministry in California and his return will be welcomed by all who know him. It is to be hoped that the way will open for him to remain in California.

The Rev. C. L. Mears of Snohomish, Washington, was in San Francisco this week, returning from Reno, Nevada, where he had preached last Sunday. Mr. Mears was called recently to the pastorate at Reno, but the reluctance of the church at Snohomish to give him up had led him to a practical declination of the call. However he consented finally to go to Reno for a Sunday and to look over the field. Now if he finds that he can consistently leave Snohomish he will accept the call from Reno. Mr. Mears has done an excellent work at Snohomish and will prove a desirable acquisition to the Christian forces on this part of the Coast if the way should open up for him to come here.

The Bay Association will meet next Tuesday with the church at Niles. There will be a forenoon and an afternoon session. At 10:15 there will be a Bible Study by the Rev. George C. Adams. The remainder of the time in the forenoon will be given to business matters. At this time certain proposed amendments to the constitution will be considered. At 2 p. m. there will be another Bible Study exercise by Dr. Adams. Following this will be an address on "The Work of State Boards of Charities," by W.A. Gates, the secretary of the California board. Then will come the consideration of the topic, "How fully do our churches realize the New Testament ideal of the Kingdom of God?" This will be treated by the Rev. S. M. Freeland in relation to the life and character of the church members; by the Rev. F. Maar as to the life and character of the ministry; by the Rev. Miles B. Fisher as to the ministry of worship.

The Statistical Report of the Congregational Churches of Northern California for the year ending Dec. 31, 1903, shows 128 churches, a net loss of 1; a membership of 11,638, a net gain of 288; additions, on confession, 575, by letter, 729, total 1,304; losses, by death, 145; by dismissal, 411; by revision of roll, 460, total, 1,016. Benevolent contributions: Foreign Missions, $7,557; Education, $5,579; Church Building, $4542; Home Missions, $15,151; A. M .A., $2,129; S. S. Society, $1,080; Ministerial Aid, $194; Other, $32,410. Total of 112 churches, $68,445, a gain of $24,769 over

last year. Home Expenditures of 89 churches, $136,026. Membership of Sunday-schools, 11,951, a gain of 904. Y. P. S. C. E., 83 Societies; 3,227 members. There are ten churches with a membership of 5 or less; 4 with membership between 5 and 10. The First church, Oakland, has 1,356 members; First church, San Francisco, 747 members.

Oregon Letter

By George H. Hines.

Rev. Wm. C. Kantner, D. D., of the First church, Salem, has declined the call of the New Highland church, Portland. He is deservedly popular in Salem, has done and is doing a good work there. The church of any denomination, located at the state capital, needs a strong man and a good equipment. The Salem church has a strong man, and now a preliminary steps have been taken toward providing a good equipment. The idea of a new church edifice has been incubating in the minds of some of the members for some time, but no particular outward indication manifested until Friday evening last, when, at a called meeting, nearly $4,000 was subscribed towards the erection of the contemplated structure which is to cost about $8,000. Building and finance committees have been appointed, and the work undertaken with such an enthusiastic spirit that the total sum it is proposed to expend will soon be secured. The first subscription, paid in cash, was made by little Constance Kantner, the invalid daughter of the pastor.

The matter of the next meeting of the Portland Association has been definitely settled. It will be held with the Rainier church on Tuesday, April 19th, and Rev. Charles E. Chase will preach the Association sermon.

The field of Rev. P. S. Knight at the Salem Central church is much more important, it seems to me, than it has been considered sometimes. There is no English-speaking church within about a mile and a half, and it is situated in what in the not distant future is certain to be one of the best residence disricts of the city. There are many features of the work there that are highly encouraging, particularly among the young people.

President Ferrin of Pacific University is the guest today of Rev. Mr. Gilmore, the new pastor of the Hubbard church, and with him will visit the Smyrna, Elliott Prairie and Bethel churches. Tomorrow he will give an address on the educational work of the University.

Last Sunday evening Prof. James R. Robertson of the chair of history in Pacific University, gave an interesting address at the Congregational church, Forest Grove, on "Christian Education in the Development of the Country." He showed that nearly all institutions of higher learning, from the earliest times, had their origin in churches, and at the present time, when great state schools seem to overshadow denominational schools, yet statistics indicate that religious schools have twice as many students as secular colleges.

The topics of Dr. House for the Sunday evening discourses in the First church of this city for March will be as follows: 6th, "Settled Things;" 13th, "Power Wanted;" 20th, "What Shall I do?" 27th, "Lights and Shadows of a Great Picture."

The Men's League of the First church gave their monthly supper last Tuesday evening. About 80 plates were served. The guest of the evening was Rev. W. S. Gilbert, of the Calvary Presbyterian church, late chaplain of the Second Oregon regiment of volunteers which served with distinction in Manila, who gave a most interesting account of experiences in connection with that service.

The month of February, just closing, has been considerably streaked with rain, and there are those who have been heard to complain. As for my part, when I learn of the excessive drouths in some parts of our coast, and of the furious storms and prolonged cold weather east of the Rockies, I am decidedly inclined to congratulate myself that I live in Oregon.

Portland, Feb. 29, 1904.

AN EVIDENCE.

The word of God throws a calcium light upon the unanswerable question, "Can a good tree bring forth evil fruit?" No patience can endure the idea that a continued holy life can be maintained and at the same time be contaminated with sin. We are the purchase of redeeming blood, or else we are bond-slaves to sin. To overcome the world is prima facia evidence of an experience of grace. To such experience is vouchsafed divine recognition. The scope of the victory lies in the certainty of an indwelling, abiding Christ. The Son of God declares: "Without me ye can do nothing." From this language two facts may be deduced; either of which is invulnerable: (a) Doing nothing (in the sense of victory) is being without Christ; and, (b) Doing something is having Christ. These are deduced truths which need no argument; they are axiomatic. They are essential parts in that basis on which rests the whole fabric of religious experience.

A MIGHTY ENTHUSIASM.

The history of Christianity is emphatic in the testimony it bears to the power of religious emotion. Every epoch which we look back upon with delight and which has been a blessing to humanity, was inaugurated by a great tide of emotion that swept everything before it. From St. Paul's to the present day the kingdom of God has been championed by the violent, and the violent carry it on to victory on their shoulders. The urgent need of today is a mighty enthusiasm that will save the world from the twin curses of cynicism and pessimism. Enthusiasm has gone out of most things, and humanity hungers for the old fires that will fan everything into lambent fire. How we long and

"Wish back once more the thrill of dawn
When the whole truth-touched man burned up, one flame!"

REDEEMED.

A traveler met a slave-dealer with his drove of human chattels. Among them was a sad-eyed, broken-hearted maiden. Touched with pity he was moved to relieve the tender girl. He asked the trader's price, the ransom was paid, and the traveler pursued his journey. In a few moments the woman awoke to the fact that she was free—no longer in bondage. The first thought was to find her redeemer. She sought him, fell at his feet, and pleaded to serve him. Her former servitude was of bondage; the latter, of love. What a sublime thought! We are all slaves to sin, pitied by Christ who long since paid the ransom. The extent of our service is in proportion to our consciousness of a freedom purchased by our blessed Lord.

Congregational Church Building Society.

Southern California makes the following showing for last year: Parsonage returns, $654.96; church loans refunded, $780.00; sale of church, $102.00; contributions to grant fund, $907.84; total, $2,444.80.

OFFERINGS.

Avalon	$7.50
Bakersfield	5.00
Bloomington	2.55
Buena Park	6.40
Claremont	44.03
Compton	2.00
Corona	16.09
Dehesa	2.00
Escondido	14.00
Etiwanda	17.22
Highland	20.55
Hyde Park	5.00
La Mesa	13.50
Lemon Grove	3.00
Long Beach	1.00
Los Alamitos	2.65
Los Angeles, First	60.24
Los Angeles Park	25.00
Los Angeles Vernon	13.00
Los Angeles East	5.10
Los Angeles Pico Heights	5.50
Los Angeles Plymouth	5.00
Los Angeles West End	2.50
Los Angeles Olivet	31.00
Los Angeles Swedish	2.75
Los Angeles Bethlehem	.50
Los Angeles Cent. Ave	15.00
Los Angeles Brooklyn Heights	3.00
Mentone	5.00
Monrovia	15.00
Norwalk	4.00
Ontario	46.11
Pasadena First	7.60
Pasadena North	4.00
Pasadena Lake Ave	25.10
Paso Robles	5.00
Perris	2.00
Pomona	56.25
Poway	6.25
Redlands	6.95
Redondo	4.50
Rialto	4.06
Riverside	10.00
Rosedale	10.00
San Bernardino First	5.15
San Diego First	17.50
San Luis Obispo	9.00
Santa Ana	13.70
Santa Barbara	30.50
Saticoy	2.50
Sherman	2.00
Sierra Madre	5.00
Spring Valley	.85
Ventura	21.93
Villa Park	5.00
Whittier	21.81
	$677.84
Individuals	205.00
W. H. M. U. not otherwise credited	25.00
Total	$907.84

In the above are represented forty-four of the fifty-three aided churches, fifty-six in all. The Year Book gives seventy-nine as the whole number within the bounds of the Association. Three Sunday-schools and four W. M. Societies participated in the work.

Our Boys and Girls

The Fading Heart.

With silent step and slow,
The old year glides into the shadowy past;
As tall ships solemn go
Out into ocean's desert, drear and vast.
O, with this fading year
Would all unworthy thoughts might now depart!
Perish each base-born fear
And selfish aim, Lord, cleanse th' awakened heart!
And with the new dawn, stealing
Upon our household homes with noiseless feet,
Come every generous feeling,
All heavenly influence mild, sedate and sweet.
Come with the growing day,
Increase of wisdom bending from the sky;
Come with fresh airs of May,
Glad hopes and grateful pulses bounding high.
Come with the summer hours,
Large-hearted love, compassions full and free;
With autumn's falling flowers
Come holiest trust and peace and charity,
And when the winter blast
Of some young year grown old is round us sweeping,
Come angel death at last,
And waft us hence to God's eternal keeping!
—Selected.

A Resolution.

"The highest resolution that every citizen should make is, it seems to me, to try to become the best and most useful man he knows how to become; and, to this end, to cultivate his mind and to acquire knowledge that he may act more wisely; to interest himself in men and affairs of men that he may become sympathetic and helpful; to perform the plain and simple duties of every-day life cheerfully, modestly, patiently, fearlessly; to labor unremittingly for the welfare of family, neighbors and society, with due regard for his own proper rights and well-being; to be just to all men; to be kind and respectful to others without sacrifice of his self-respect; to be true to his convictions but to maintain them without arrogance; to acquit his just debts of money or of kindness; to allow no selfish aim to encroach on others' rights; to covet no unearned success, nor undeserved honor, but to accept without vanity or conceit such honors or success as may properly be his; to do his work cheerfully, and unostentatiously, giving and getting as much rational pleasure as possible on the way; to strive to attain that insight into the relations between the desirable and the attainable—that common sense which makes human effort and influence most effective for good. Such a New Year's resolution is commonplace enough, but surely all great virtues are commonplace, except as accident or rare opportunity promotes them to picturesqueness."

Uncle Mason's Toad.

Johnnie Eaton was helping the gardener picking up stones and bits of sticks and carrying them off in his little cart, when an old toad hopped out of the bushes and sat blinking solemnly at him.

"Hallo, old fellow, where did you come from?" said Johnnie, stopping all operations to look at the intruder.

"Here's a toad, Uncle Mason," he called to the gardener, "shall I put him out?"

"No, no, my boy; let him be. He catches bugs and flies, and helps to keep away the insects that would spoil our plants. See him run out his tongue and snap up that fly? He never fails to get him, and the first time trying, too. Suppose we sit down on this bank for a while and watch the little fellow, and I will tell you how he made me stop using tobacco."

"Why, Uncle Mason, how could a toad do that?" asked Johnnie, with wide-open eyes.

"Well, I'll tell you. I used to smoke

Thousands Go East.

The Santa Fe is already arranging to take people to St. Louis for the World's Fair. Thousands are asking what rates and accommodations may be had. In San Francisco the City Ticket Office of the Santa Fe has special clerks answering inquiries that come by mail. Every care is taken to see that details of the lowest prices as well as the most luxurious modes of travel are made plain to each inquirer.

If you expect to go East this year it would be well to address the Santa Fe, 641 Market St., San Francisco, at once.

ALASKA.

For particulars concerning pleasant summer excursions, apply to Prof. Josiah Keep, Mills College P. O., Cal.

Royal
Baking Powder
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and chew, but I've stopped for good now, and this is how I came to do it:

"One day I came across something a great doctor had written, that there was enough nicotine in one cigarette to kill two toads. I didn't know what nicotine was, but it set me to thinking, and I kept asking 'round, until I found out that it was poison that's in all kinds of tobacco. That sounded kind o' scary, and I got out my pencil and did a little figuring. A good-sized toad weighs about half a pound, and I weigh 160 pounds. According to weight it would take just 160 cigarettes to kill me, to say nothing of chewing tobacco, and I'd get them smoked up in about a week. When I looked at it that way, I said to myself, 'Mason, it's time to quit,' and I did quit, then and there.

"Of course, I knew there were men that used tobacco, and yet lived to be older than I was, and I'd used it a good many years myself, and hadn't died yet. But then I thought, 'maybe there are toads that it takes more to kill than it does others, anyhow it isn't safe to take chances with that sort of thing.'

"Then I got to wondering whether a toad that was stuffed half full of tobacco poison would be much use in killing flies and I said:

" 'Mason, that's just what's been matter with you. When you went to school you were always at the foot of the class. You weren't quick at seeing things, or hearing what was said, and you didn't seem to be more than half awake any of the time. The boys that didn't smoke could run faster and play better and they were always ahead of you.'

"After I left school, it was just the same. The other boys got good places to work, and I didn't get much of anything, and when I did, I couldn't keep up with the other men. It was tobacco that did it all. Now I've stopped, I can see better and hear better and work better. I've got this good job and I'm doing well at it, and its all on account of a toad, so you see I'm fond of the creatures and like to see them around."

Uncle Mason hobbled off to work again, and Johnnie went, too, but he smiled at the toad under the bushes and decided that he would never begin the use of tobacco.—From the New Century Series, published by the American Book Company.

Tobacco and Growing.

From D. Gordon Stables, in a little sketch called, "The Boy Who Did, and the Boy Who Didn't," we have the following helpful information:

"Was I near dead, sir?"

"Pretty nigh. You see, you've got a touch of tobacco-heart."

"Wotever's that?" said Joe. "You don't mean for to say as 'ow cigarettes can 'urt a young chap?"

"But I do mean that, my boy. And I'm not likely to tell you a lie, or anybody else. There's a graveyard not a hundred miles from here that needn't have been dug had the boys that fill it kept away from cigarettes. No, the smoking didn't kill them right away. It just weakened them, and so when they fill ill of ordinary complaints, they had not the strength to get over them. But, lad, they're far better dead. They would have grown up poor, weak sillies, and never real men, happy and strong athletes."

"Does tobacco stop your growing, doc?"

"My boy! What a question to ask? Cigarette-smoking makes the heart weak and flabby, and so it is not able to pump enough blood to strengthen the bones and flesh and make them grow; and the blood it does supply is watery trash. You, yourself, Joe, are as white as a haddock, and as soft in flesh, too. You'll never be a man."

"But, doc, I'll stop smoking; 'ere's my 'and, doc. I will!" And he did.—The Philadelphia Methodist.

Our Leader.

We have often to travel solitary ways. Some of us have perplexed paths to tread. Some of us have sad memories of times when we journeyed in company with those who will never share our tent or counsel our steps any more, and as we sit lonely by our watchfire in the wilderness we have aching hearts and silent nights. Some of us may be as yet rich in companions and helpers whose words are wisdom, whose wishes are love to us, and may tremble to think that after a while they or we shall have to tramp on by ourselves. There is a presence which never departs, which moves before us as we journey and hovers over us as a shield when we rest; a cloud to veil the sun that it smite us not by day, and a pillar of flame as the night falls, being ever brightest when we need it most, and burning clearest of all in the valley at the end, where its guidance will only cease, because then "the Lamb that is in the midst of the throne will lead them."—Alexander McLaren.

Frequent Throbbing Headache.

There's many a cause for headache. Men are not often troubled by headaches. When they are it is generally due to biliousness or indigestion. But women have headaches which seem peculiar to their sex, frequent nervous throbbing headaches. Does it not seem as if such headaches peculiar to women must be at once related to womanly disease? Women who suffer with diseases peculiar to the sex do not realize the drain of vital strength and nerve force they undergo as a consequence of disease. It is this which causes the familiar headaches of sick women.

Dr. Pierce's Favorite Prescription cures such headaches by curing the cause—irregularity, weakening drains, inflammation, ulceration or female weakness. "Favorite Prescription" invigorates and tones up the entire system, encourages the appetite, quiets the nerves and gives refreshing sleep.

"I was troubled with congestion of the uterus and female weakness for five years," writes Mrs. Robt. Kerwin, of Albert, Hastings Co., Ont. "Was so weak and nervous I could hardly do any work. Had severe pain in back, also dizziness and pain in head. My heart would beat so hard and fast at times I would have to sit still till I got all right again. But after taking four bottles of Dr. Pierce's Favorite Prescription and one of his 'Golden Medical Discovery' I felt entirely well. I also used one box of 'Lotion Tablets' and one of 'Suppositories' as directed. All the symptoms of my trouble have disappeared and I am completely cured. I thank you for your kind advice and your medicine."

Dr. Pierce's Pleasant Pellets clear the complexion and sweeten the breath.

The Love of Jesus.

What is it in Jesus that so draws men; that wins their allegiance away from every other master; that makes them willing to leave all for his sake and follow him through peril and sacrifice, even to death? Is it his wonderful teaching? "Never man spake like this man." Is it his power as revealed in his miracles? Is it his sinlessness? The most malignant scrutiny could find no fault in him. Is it the perfect beauty of his character? None nor all of these will account for the wonderful attraction of Jesus. Love is the secret. He came into the world to reveal the love of God—he was the love of God in human flesh. His life was all love. In most wonderful ways during all his life did he reveal love. Men saw it in his face and heard it in his voice and felt it in his touch. This was the great fact which his disciples felt in his life. His friendship was unlike any friendship they had ever seen before, or even dreamed of. It was this that drew them to him and made them love him so deeply—so tenderly.

Nothing but love will kindle love. Power will not do it. Gifts will not do it. Men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved.—

Too High Up.

It is related of the late evangelist D. L. Moody that a man rose in one of his meetings and gave his experience. "I have been for five years on the Mount of Transfiguration." "How many souls did you lead to Christ?" was the sharp question that came from Mr. Moody in an instant. "Well, I dont know," was the astonished reply. "Have you led any?" persisted Mr. Moody. "I don't know that I have," answered the man." "Well,' said Mr. Moody, "we don't want that kind of mountain-top experience. When a man gets so high that he can't reach down and save poor sinners, there is something wrong." The vision on the Mount of Transfiguration must lead to the healing of the demoniac in the valley.—Gospel Messenger.

Learned gentlemen are once more threshing over the question if alcohol has or has not a food value. Whether alcohol is food or not, it causes more misery, more wretchedness, hunger and crime than all other causes put together, and it is not an essential either of the dietary list or of the materia medica. It could be wiped out of existence altogether, and humanity so far from being the loser, would profit more by its abolition than by any other one action which is equally feasible. —Chicago Chronicle.

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Chasing Lies.

A lie is a bad thing to run at large. It damages, ravages and devours. More poisonous than a serpent, it often ruins not only health but reputation and usefulness. Every lie should be stopped. But whose business is it to chase a lie? Who let it loose? The man who let it loose is bound to catch it again; but the man of truth is under no obligation to chase and catch other people's lies. Suppose some man or a dozen men send forth a falsehood about me, am I obliged to spend my days and years chasing it and contradicting it? By no means. Let those that made it attend to their own word or meet the responsibility of it in the reckoning day. Every man concerned in sending forth a false statement must purge himself of it or give account to God for what he has done. God holds man to very strict accountability in these respects, and every man who thinks to dwell in God's tabernacle must look to his words and "refrain his tongue from evil, and his lips that they may speak no guile."—H. L. H.

Tiny Burden Bearers.

A society for the protection of children is sadly needed in Southern Italy. Boys of light frame, fourteen years of age or less, carry large baskets full of stone or mortar as masons' helpers, and work under the heavy tasks of the mountain quarries. In other places growing girls bend low under huge burdens or carry hay and grain from the harvest fields. The astonishing number of dwarfs one meets on the streets and highways of Italy may thus be partly accounted for.—The Commons.

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